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THE YEAR 1854.—OUR PROSPECTS.

The present number commences the Fifth Volume of our Magazine; it also opens the year 1854.

The last year was in many respects an eventful one; but that on which we are entering will probably be far more so.

What will grow out of the war which has commenced between Russia and Turkey, no one can predict. Of one thing, however, we may rest assured—it will have, in some way or other, an important bearing on the spread of the Messiah's kingdom. It may be that it is but the prelude to wars of the most serious nature, which may do much to break down the reign of both the Eastern and Western—the Mohammedan and the Papal—Antichrists, and open a highway for the spread of the Gospel.

In the course of this year it is probable that the Civil War in China will have a decisive issue. It is a wonderful movement, which the Saviour knows how to control for the promotion of His kingdom and glory.

The last year was marked by great efforts on the part of Rome to retain her hold upon nations which acknowledge her sway, and to extend her influence and power in Protestant countries, especially in England, Prussia, and these United States. She justly believes that these are the bulwarks of the Protestant Faith.

But notwithstanding all her efforts, she cannot prevent the Truth from encroaching at many points upon her own domain. Never had the friends of the Cause, which our American and Foreign Christian Union seeks to advance, greater reason for encouragement than at the present moment. Let them redouble their efforts during the year which is now opening upon us.

Our Society is going on well. We want more means, however, to give that extension to the work, both at home and abroad, which it demands. In hundreds of places in our country capable Missionaries are needed to labor among the Romanists, who are so rapidly increasing by emigration from Europe. And loud are the appeals from the Papal world abroad, especially from Ireland, France, Canada and important portions of South America.

As to our Magazine, we have to say that we are going forward with our arrangements for giving more interest and value to it, by means of an extended, and still increasing, Correspondence on the part of well informed gentlemen in different parts of the Papal World. From many sources we have received the most kind and even flattering testimonies to its usefulness, as well as its acceptableness. We trust that the Fifth Volume will be superior in interest and importance to any of the preceding four, and thus merit and receive an enlarged circulation.

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## OUR POLITICIANS AND THE ROMANISTS.

We certainly desire to see our Roman Catholic follow-citizens treated with as much respect by those in political offices as any other of our fellow-citizens. But we are disgusted with all departures from the rules of strict impartiality. We have no wish to see a government steamer on one of our lakes, or anywhere else, put at the disposition of a Protestant bishop and other distinguished ecclesiastics, as was done in the case of Archbishop Hughes, Monsignor Bedini, and their retinue, on lake Michigan, some two or three months ago! The *object* was visible enough. We have not the slightest objection to Governor Seymour's inviting Monsignor Bedini and his retinue to dine with him. But we do object of his inviting the Protestant clergymen of Albany to meet this gentleman, the Nuncio of the Pope, for the purpose of doing him honor, as was lately done. Most, if not all, of those "Protestant Ecclesiastics," as the papers called them, knew not that the Italian Prelate was to be there. All, or nearly all, must have felt mortified and indignant enough. One of them, the Rev. Dr. Mandeville, has published a vindication of himself, for which we honor him. We give an extract or two.

"Speaking only for myself—one of the ecclesiastics referred to—I beg



leave to say, that I was present for no such purpose. I was there to express my esteem for the Governor and his estimable lady. I was not aware, before reaching the Governor's residence, that the Nuncio would be a guest; and indeed his appearance in canonical regimentals, attended by his suite, was the first intimation I had of the fact. Had I previously supposed, (I beg leave to say farther) that the occasion was complimentary to *him*, my sense of propriety would have kept me at home. His antecedents are not such, I conceive, as should commend him to the respectful consideration of American citizens. Besides, he is the representative and instrument of what I call anti-Christ; others, a Pope; but whether anti-Christ or Pope, the acknowledged political and ecclesiastical oppressor of his own people, and the enemy of free thought and liberty of worship in Italy and everywhere. And I cannot forget that both the Pope and his Nuncio, could they catch me in the Roman Territories, doing my duty as a minister of the Gospel—doing it as did my Master in Jerusalem, as did Paul at Athens, as did the recent victims of Tuscan bigotry and intolerance—they would instantly consign me to a felon's cell.

"And shall I make it my special mission to swell this man's retinue and render him homage? I will sooner cut off the right hand which pens these lines. I will treat him better than he deserves to be treated; better than he would treat me, were I in Rome. He shall go through the length and breadth of the land, in canonical regimentals, or without them, preaching or not preaching, believing, saying or doing as little or as much as it may please him to believe, say or do, and such influence as I may have shall protect him while he does no wrong; nay, if molested in my vicinity, I will personally appear, if necessary, in his defense.

"But as for recognizing in the most indirect manner, the legitimacy of his position or that of his master—I mean the Pope—still more, as for expressing my esteem for the man or for the official in his regimentals—be they canonical or otherwise—by waiting upon him to pay him my respects; why, I think I shall delay that a little longer."

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### FRANCE.

The following letter from our friends at Paris keeps us abreast of the religious movement in France, and of the opposition which the Evangelical Society encounters.

Rev. Dr. Baird, New-York,

Sir, and highly esteemed Brother,

In our last communication we mentioned the suits instituted against several agents of our Society: against Messrs. Tivier and Porchat, charged

with having held religious meetings without a special licence, and against the Pastor and the Schoolmaster at Thiat, charged with having secretly instructed some pupils. We must, to day, mention another suit instituted against our Evangelist at F\*\*\*. In our communication, and in our last bulletin, we said a few words of that suit; we stated that pursuant to a decree issued by the Prefect of the Department, the religious meetings at F\*\* had been interrupted, that the public seals had been put upon the chapel-door, and that our Evangelist had been summoned to appear before the Tribunal at R. We must now give you some detail of the proceedings.

The defendants are Pastor M\*\*, our Evangelist, Mr. F\*\*, and Mr. L\*\*, the proprietor of the chapel.

From the evidence given by the witnesses, it appears that since the month of August, 1851, religious meetings, composed of upwards of 20 persons, were held at F. on every Sunday and Wednesday, in a chapel belonging to Mr. L., and that they continued to be held till May last, when they were prohibited by a decree issued by the Prefect of the Department. Notwithstanding that decree, several meetings were still held, and only ceased when they were interrupted by the Mayor and the gendarms.

The defendants acknowledged that the witnesses had given true evidence. When the witnesses had been examined, the public prosecutor rose, and proceeded to set forth the case, maintaining that the only question at issue was the right of the government to watch over the performance of public worship. He endeavored to show that all the governments, from that of Louis IX to that of Louis XIV had exercised such a right; and to prove that according to the decree of March 25, 1852, the articles 291\* and 294 of the penal code ought to be applied to every description of religious meetings.

After examining the issue upon points of law, the public prosecutor proceeded to examine the facts. "If these meetings," he said, "have been tolerated for a while, still, the authorities have a right to prohibit them when they grow to be dangerous. The establishment of the Protestant worship at F—— as well as at M—— has ever been the cause of a political agitation. The chapel at F—— is not under the superintendence of a pastor connected with the State; that chapel is not connected with a Consistory; it has,

\* The article 291 runs as follows: "Nulle association de plus de vingt personnes, dont le but sera de se réunir tous les jours ou à certains jours marqués, pour s'occuper d'objets religieux, littéraires, politiques ou autres, ne pourra se former qu'avec l'agrément du gouvernement, et sous les conditions qu'il plaira à l'autorité publique d'imposer à la Société."

L'article 294 prononce une peine "contre tout individu qui, sans la permission de l'autorité municipale aura accordé ou consenti l'usage de sa maison, ou de son appartement pour la réunion des membres d'une association, même autorisée, ou pour l'exercice d'un culte."



therefore, no legal existence; and the authorities have a right to prohibit the meetings when they are apt to disunite families and to be a nuisance to the populations.—And who presided over these meetings? It was Mr. F—— who styles himself an Evangelist, and who brought discord among the citizens;—Mr. F——, owing to whose preaching some Catholic Priests have been insulted;—who has been already condemned in the Haute-Vienne for holding a School without a license, and who has been prohibited to open a School at F——.”

When the public prosecutor had done speaking, the counsel for the defendants rose. He endeavored to demonstrate that the suit instituted against the defendants was an attack upon religious liberty, that the decree of March 25, 1852, could not be applied to meetings of a purely religious description. He asserted that the persons who attended Evangelical worship, did not form an *association* or *confederacy*. “For,” said he, “as Mr. Odillon Barrot has said, ten years ago, in the Senneville suit, the article 291 relates only to *associations*, and an *assembly for worship* is not an *association*. The word *association* implies mutual engagements, reciprocal duties between the associates; there is no such thing in a worship. There are no associates, but only believers. There is no other tie between them than the tie resulting from a similarity of sentiments and thoughts. Other relations may exist between these men; there may be an association, a confederacy; that has been and still may be the case. But that is another fact, a fact quite different from that which we have ascertained in the cause at issue. We maintain that a meeting for worship is not an association. When the believers are gathered together in a temple, they are united by prayer. When out of the temple,—what are they to each other? not associates,—undoubtedly not. Pursuant to the habits of the Protestants, Mr. F. was empowered to preach, although he is not an ordained minister. The Protestant worship has been celebrated at F. for several years, and has never occasioned the smallest disturbance. Never, till of late have the authorities opposed it.”

After a short reply from the public prosecutor, the court pronounced the following sentence, of which we give an abstract:

“The court declares that Mr. F. is found guilty of being the leader of an *association* of upwards of 20 persons, whose object was to meet at stated times, and to meddle with religious matters; that this association has not been authorized by the government; that Pastor M. and Mr. L. are concerned in the said association, the latter having allowed the use of his house. The court condemns Mr. F. to pay a fine of 100 francs, and Pastor M. and Mr. L. to pay a fine of 50 francs; as also to pay the statutory expenses, amounting to 114 francs. The court pronounces that the association shall be dissolved, and that the place of worship shall be shut.”

The defendants have appealed from that sentence to the Imperial Court

at Angoulême, the chief town of the Department, and have chosen for their counsel one of the most distinguished barristers of Poitiers. We shall acquaint you with the decision of that court.

We must here quote some passages from the letter of our Evangelist. "I have been told that the judges at Angoulême are somewhat concerned that this suit should be brought before their court. They dread the public opinion.

"At F. the shutting of our chapel and the sentence passed upon us, give much concern to our adversaries, as well as to our friends. There are, among our adversaries, two distinct opinions. The Vicar, the Mayor, and the Game-keeper are glad, but not without some uneasiness. Their satisfaction is not without some degree of disappointment, because, if we except the Vicar, the other two have contributed towards erecting the chapel and establishing the Protestant worship. The rest of the Catholics, and some rich and influential people among them, are vexed and ashamed at the injury done to us. They say that it is an unwarrantable stretch of prejudice and power, not to let people practice their religion and perform their worship according to the dictates of their consciences;—especially when they have made sacrifices towards establishing that worship.

"As regards our friends, they are firm and resolute; our meetings continue to take place, but we take care that every meeting should not be attended by more than 20 persons. We hold our meetings in private houses; they are of a more intimate character, and perhaps, more apt to strengthen the kingdom of God in the hearts of Christ's followers. At these meetings, when prayer is offered up, sometimes by the Evangelist and sometimes by one of the assistants, we read the Scriptures, and have a familiar conversation, which is both interesting and edifying. When one meeting is over, another begins, and then another. In that manner do we pass our Sunday. All our friends scrupulously abstain from work, and spend the Sabbath in holy practices. Some of our friends had suffered themselves to be overawed by these persecutions, and their zeal had been somewhat impaired. When we perceived it, we had a meeting composed of the professed members, and it was determined that every one of us should strive to revive the zeal of such as appeared likely to slacken. I am happy to state that the steps we took proved successful, under God's blessing, and that we have no backsliders."

We deem it unnecessary to make many remarks upon the proceedings which we have just mentioned. The things speak for themselves, and it is obvious that, whatever may be the bearings of the decree of March 25, 1852, there has been a misconstruction of the 291st article of the Penal Code. A worship cannot be mistaken for an *association* or a *confederacy*.

We deem it equally unnecessary to vindicate the character of our Evan-



gelist against the reflections of the public prosecutor. Mr. F. is a pious and devoted Christian, fulfilling the duties of his calling with an eye single to the glory of the Lord, never meddling with politics, and prosecuting with much humility and devotedness his labors of love. It is true that he has been prevented from opening an Evangelical School at F\*\*\*, but that is a piece of injustice of which he has a right to complain, and which implies no slur upon his character. Is it a fair proceeding to use the injuries done to a man as weapons against him?

It is cheering, however, to see that in spite of all these persecutions, the Christians at F. remain firm and resolute. They repose their whole confidence on the protection of God; and so it is in all the missionary stations where attacks have been made upon religious liberty. The Christians, at such stations, 'are not overcome of evil, but overcome evil with good.'

Commending our work to your prayers and Christian affection, we remain, dear Sir, yours very truly.

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#### CENTRAL EVANGELICAL SOCIETY OF FRANCE.

In our number for the month of September last we gave some account of the visit of the Rev. Dr. Grand Pierre to this country in the summer, of his reception by the Board of the American and Foreign Christian Union, and of his appeal in behalf of the "Central Protestant Society of France," which is a voluntary society, like the "Evangelical Society of France." The main point of difference between them, is that whilst the latter is composed of members of the "Free Church of France," the former is supported by members of the *The National or Reformed Church*. The following communication from Dr. Grand Pierre will be read with much interest.

Rev. DR. BAIRD,—“You have asked me, and I have promised, to communicate some information concerning *The Central Protestant Evangelical Society*, in which you have taken that Christian interest which you have felt in all labours that have for their object the Evangelization of France. This society was founded at Paris some seven years ago. It is composed of members who belong to the Reformed Church of France, and has for its object the spread of the Gospel in the midst of thirty-five millions of Frenchmen, who know so little of the truth, and practise it still less. It professes to hold the orthodox faith, and conforms to the usages of the Presbyterian and Congregational Churches of the United States,—liberal enough, however, to

recognise those belonging to the Lutheran Church of the Augsburg Confession, many members of which are much interested in its work.

"Although still in its infancy, it has pleased God to bless the labors of the Central Society, which is divided at present into six sections—that of the North, that of Normandy, the Centre, the West Central, that of Bordeaux, and the Lower Pyrennes. It has thirty stations, spread over different points of the French territory, north, south, east and west. In all of these stations the Society has for agents ministers of the Gospel, and in some of them schoolmasters and schoolmistresses.

"Within the last two years especially, it has pleased God to extend and to bless our labors in a remarkable manner. Favorable opportunities to preach the Gospel to members of the Romish Church have greatly multiplied. Not only individuals, but even whole communities, have applied to us, and entreated us to instruct them in the Protestant doctrines, and to establish evangelical worship in their midst. We have been enabled, by the grace of God, to build chapels, to open schools, to settle Christian ministers in places where the Truth had never been announced, and where the Romish Church was dominant. Thus at Elbeuf, near Rouen, and at St. Oportune, near Elbeuf, four hundred and fifty persons have embraced the Protestant Faith; that is, two hundred in the first named place, and two hundred and fifty in the last, being the whole population of the village. At Fresnoy le Grand, near St. Quentin, four hundred Roman Catholics requested to have Evangelical preaching, and formed themselves into a Christian Church. The same thing has taken place at Estissac, near Troyes, where five hundred persons have withdrawn from the Romish Church. In the department of Charente there is a religious movement still more remarkable in the environs of Jarnac. Three hundred Romanists in many villages declare themselves Protestants, and leave the priests, build chapels at their own expense and with their own hands. The Minister we have placed in those places cannot comply with all the invitations which are made to him to come and announce the Gospel to hearts thirsting to hear it. He travels over his district on horseback, preaching salvation by the merits of Jesus Christ to poor countrymen, who thought until then, that they could purchase heaven by their works. I can speak of these extraordinary revivals, from my own knowledge, for I have witnessed nearly all of them with mine own eyes.

"If we had at our disposal a sufficient number of laborers, and resources proportionate to the extent of the work, we should be witnesses to the most wonderful changes. To satisfy in part this great want, I would say that we have founded in Paris, in the month of October last, a theological school, into which we take pious young men, and fit them to be ministers of the Word of God. But this Institution has increased our expenses very much, for we have a deficit of 15,000fr. (\$3000.) From many parts we have



received appeals, asking that we should send either pastors or school teachers, but we have to answer them that it is impossible for us to do so. Our hearts have been sad when we have been obliged to refuse them in such a way; but we have no alternative. Oh, if our American brethren would come to our aid, how much good, through the grace of God, we might do!

"On leaving Paris, my friend and colleague, the Rev. Dr. Adolphus Monod, sent me a letter, which you, my dear brother, have seen, and in which, as you know, he expresses a *desire* and a *hope*; a desire that our dear American brethren should come to the help of the *Central Protestant Society*, which stands in such great need of their assistance, for the excellent work that it has undertaken, and which it will prosecute, with the blessing of God; and a *hope* that the short, too short, visit that I have made to the United States, may be the occasion of forming between our French Church and the Churches of this country, fraternal, official and endurable relations. You know, my dear brother, that this should be the case.

"I will not here enter into the details of the opposition which we meet in the work of evangelization in France, from the priests and civil authorities. They are numerous and great; but the work belongs to God, and it *will* triumph over the oppression of men. We have this firm belief in the Saviour. You are acquainted, dear and honored brother, better than any one in the United States, with the condition of France, the situation of our churches, and the greatness of our wants. I could not, then, address myself to any one at once better informed and more sympathizing than yourself in all that concerns my mission. Will you not then consent to reëcho the voice of our churches of France. You have numerous friends who will respond to their call. You will add by this means to the gratitude which the Christians of my country already owe to you, and particularly to that of your devoted brother in Jesus Christ."

J. H. GRAND PIERRE.

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### ST. LOUIS CHURCH, BUFFALO, AND THE PAPAL NUNCIO.

For years there has been a controversy between the above named church and the Romish Bishops, growing out of the fact that the members of it choose to manage their church-property, while the Bishops have desired to take its management into their own hands. All this has grown out of Archbishop Hughes' ambitious scheme to bring all the ecclesiastical property—churches, cemeteries, priests' houses, hospitals, colleges, and seminaries—into the possession and control of the Bishops of the several dioceses. This scheme he has for twenty years been urging forward in all the dioceses under his care, and with

almost complete success, we are sorry to say. Among those who have resisted this attempt to prostrate the laity at the feet of the Hierarchy, the German Church of St. Louis, Buffalo, New-York, has been the most prominent and decided. Twice they sent one of their trustees to Rome about the matter. The Pope, in order to put an end to these difficulties, which had proceeded to such a length that the church was shut up for a long time, directed Monsignor Bedini, his Nuncio to Brazil (as it is said,) to take this country on his way, and hear and decide the case. On the 22d of October last the Trustees of the church had an interview with the Nuncio, and presented a memorial containing the details of their grievances. On the 25th the Nuncio sent them a reply, in which he—as might have been expected—puts them all in the wrong, and exhorts them to the duty of obedience. This decision, together with its accompanying documents, has been published in the *Freeman's Journal* of this city, and the other Roman Catholic papers of our country. Monsignor Bedini closes thus:

“Without examining the legal rights which accrue to you as trustees under your charter of incorporation, and without determining by whom and in what way the thing should be done, it suffices for me to state what the Bishop may lawfully decide and require, and to this the Congregation, either by mere consent or by direct and immediate action, should conform. Consequently, I declare that those who refuse fail in their duty, and, by thus hindering the Bishop in the free exercise of his holy ministry, they become responsible for all the sad consequences that may result. Furthermore, I cannot believe that any law of the State will prevent your conforming to the discipline of your Church; on the contrary, I know that the spirit of justice which so strongly characterizes the legislation of this country, will never make the accomplishment of its duties impossible to a religious congregation, nor compel them to adopt a course that would necessarily produce disorder and confusion. But if by chance it were otherwise, I am convinced that you need only make the case known to the legislative body, and they would grant such modification of the law as would place your legal position in harmony with the laws of the Church to which you belong. I know that such acts of justice in favor of other corporations have already emanated from the legislature of this State, and I cannot believe that a like concession, so evidently just, would be refused to the Catholics of this republic, when once they make their wants known and sincerely seek a remedy. In the meantime, if you but do your duty, nothing need prevent the administrators named by the Bishop, from discharging their functions even legally in the church of St. Louis; and I



counsel you to take the necessary steps to effect this object as soon as possible. The Bishop does not ask for himself the administration—he is ready to place it in the hands of members of your own congregation, but appointed by him. All that these may receive in the church shall be used for the congregation itself; and at fixed periods they will give an account of their administration to the Bishop, as well as to the faithful that frequent the church. Thus, peace and order have been restored to other congregations; and the same will doubtless happen here as soon as you have the sincere desire of restoring order and of enjoying the precious advantages of a holy and lasting peace.

“I request you to reflect most seriously and conscientiously on what you will do after this answer. You undoubtedly are free to submit, or not, to my declaration, and to follow my counsels; but the Catholic Church is also free to recognize those that are truly her children, and those that are not. After so many dissensions, disorders and painful agitations, it is time to return to peace, and to make the vineyard of the Lord flourish in union, in charity, and in humility, without which it is impossible to please God. The congregation of St. Louis Church, by adopting the course indicated, which alone is just and indispensable, will give a noble proof of faith and charity, and a sincere desire for order and peace; and will crown all my efforts with the most happy success; and they will have a very large portion in the benedictions which the Catholic Church and its visible head bestow on her zealous and obedient children. But, if they refuse, I can only see in them persons faithless to their duties, who make use of their privileges not to edify in the Church of God, but to destroy; who, by placing obstacles to the free exercise of episcopal authority, can never be received as obedient sons of the Church of God, who has confided solely to Bishops the power and the right to govern it. ‘*Posuit episcopus regere ecclesiam Dei*,’—ACTS xx. 28.

“The Holy See will ever perpetuate the succession of worthy and holy pastors, and the common father of the faithful [the Pope] is always ready to provide for the spiritual wants of the flock in every part of the world, by providing such pastors, and by the prescriptions, the rules, and the holy discipline of the Church. You now know his decision—his counsel, and even his earnest recommendation in regard to the question at issue; you have only to comply with this earnest recommendation to merit still more fully his paternal care and holy benedictions. Your submission to the laws of the Church will ever be a pledge of your submission to every other law to which you are subject, as it is impossible to be a good Catholic and not be at the same time a good citizen of your country.”

“G. BEDINI,

“Archbishop of Thebes, Apostolic Nuncio.”

Could it be believed, that after such an appliance of coaxing and bullying conjoined, on the part of the Pope's emissary, the church of St. Louis would have another word to say? But they had—indeed they had; and it was uttered in plain language, as becomes honest and independent citizens of this great Republic.

#### THE TRUSTEES' REPLY.

"October 25, 1853.

"EXCELLENCY,—We have read the esteemed answer given by you at our last interview (this morning) with a great deal of attention, and we see therein, with great astonishment, that you say, *among a few members of the congregation*, (although we are very numerous.)

"It appears to us that you have been misinstructed in that regard, and we would propose to your Excellency the contrary, if your Excellency think it necessary, by calling a general meeting of the congregation in St. Louis' Church, at any time your Excellency may appoint—within forty-eight hours. We know *positively* that the congregation of St. Louis' Church is *yet three hundred fathers of family strong*.

"Furthermore, we see nothing in your Excellency's answer but a repetition of the demand made by the Rt. Rev. Bishop Timon, that is, *entire submission, and that our Act of Incorporation should be annulled, and that the appointment of a Committee instead of a Board of Trustees should be made by him, which has been the cause of our difficulties*. Up to the time of the beginning of these difficulties, we never meddled with the spiritual, leaving it entirely to the Pastor and Bishop; but, as to the temporalities, we had always the control, subject nevertheless to the yearly inspection of the Rt. Rev. Bishop and Pastor, (and at any time within the fiscal year,) over the amount expended and received, and which the Pastor always found correct. As to the annulling of our Act of Incorporation, there is not the least shadow of thought, as we believe that *temporalities* have nothing to do with *spiritualities*.

"If your Excellency thinks that by having another interview, (the Rt. Rev. Bishop in person present,) a reconciliation can be effected, we leave it to your Excellency's own discretion, praying you to inform us of the appointed time of such an interview, if one is to be had.

"In hopes that a reconsideration of the past transactions will be made, and that a more favorable discussion in our favor will take place,

"I have the honor to be, with high respect, your Excellency's most sincere and obedient servant,

"N. OTTENOT,

"Secretary of the Board of Trustees of St. Louis' Church.

"To His Excellency C. Bedini, Apostolic Nuncio, at St. Mary's Church."



## FINAL ANSWER.

"To the Trustees of St. Louis Church.

"I informed you that I was ready to hear you again, as I was told that you had something to add to the letter of your Secretary in answer to mine of the 25th inst. I also wished to know for certain if that letter were the expression of the sentiments of the Board of Trustees. In our last interview you told me that you had nothing more to say, and that the aforesaid letter was the real expression of your sentiments. I made known to you at the same time that I had not authorised any one to say a word to you regarding the question at issue, as it was fully treated in my letter, and I was decidedly unwilling to communicate any part whatever of my decision by word of mouth, or by any one's intervention, so as to avoid effectually all misunderstanding.

"Now, then, it becomes my duty to say that your answer is truly painful, especially to an Envoy of the Holy Father, to whom you referred your case. The sad conviction forces itself on me that you disregard altogether Catholic principles, consequently that if you persist, it only remains for me to deplore the sad position in which you place yourselves in the face of the Church; but the responsibility of this rests entirely on yourselves.

"C. BEDINI,

"Buffalo, October 26, 1853."

"Archbishop of Thebes, Apostolic Nuncio.

Of course, if the Church continue to hold out, a bull of excommunication must be expected! The Roman Catholic Church in Belleville, N. J. which had taken ground similar to that occupied by the Church of St. Louis at Buffalo, made haste to submit to the authority of Bishop Bailey, the newly appointed Bishop of Newark, and have, like good children, deposited the key of their Church,—in other words, its title-deeds, and those of their graveyard, &c. into the pocket of his Grace! It is thus that Rome is carrying forward her plans of aggrandizement, and accumulating the means of enslaving her own people and endangering our institutions: it was precisely in this way that she acquired such immense possessions and vast power in the Middle Ages, as the history of England, Scotland, Sweden, Denmark, Germany, and Switzerland attests. The Reformation brought the light of day on this whole subject, as far as those countries are concerned.

By the way, we should like to know when Monsignor Bedini is going to leave for Brazil. If the truth were known, we much suspect that it would be found that he has really been commissioned to represent the Papal Government at our own, notwithstanding the desire expressed by President Polk, through Mr. Martin, our first

Chargé d'Affaires at Rome, that, if a diplomatic agent should be sent in return, he should be a *layman*, and not an ecclesiastic. This subject needs to be looked into.

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### WHAT WILL THE ST. LOUIS CHURCH DO?

After the preceding article had been put in type, we received the "Pastoral address" of Bishop Timon, (the Roman Catholic Bishop of Buffalo,) to the Church of St. Louis, which we subjoin, with the omission of a few sentences, in which he makes reference to the unwillingness of the Protestant Episcopal and Reformed Dutch Churches of the State of New-York to accept the general law of incorporation, passed in 1784. But what did these Churches demand and the legislature concede? Simply that their "Church property" should be held by the "vestries" and the "consistories" of each church, in their respective bodies, instead of ordinary trustees. But who are these "vestries" and "consistories?" They consist of laymen chosen by the churches, and if the rector or pastor ever forms a portion of them, he is but an individual, and in secular affairs we are not aware that he takes part at all. These "vestries" and "consistories" may well perform the functions of "trustees" in those bodies. But neither in these bodies, nor in any other Protestant Church that we know of, has the proposition been advanced, that a pastor of the church, or a "bishop" should be a "corporation sole" for the holding of ecclesiastical property. Bishop Timon can hardly be ignorant of the difference between this position of things and that which he and the other Romish Bishops in this country are striving to bring about. Still, the course which the Protestant Episcopal and Reformed Dutch Churches pursued in relation to the "general Law of Incorporation" referred to, is employed by Bishop Timon to enable him to throw dust in the eyes of the simple hearted Germans of the Church of St. Louis.

But what will that Church do? We know not. It is clear from the "threatening word" which, like Homer's Agamemnon, he "adds" in the closing portion of his address, he will proceed to extreme action if they do not submit. But read his words:

*To the Congregation of the St. Louis Church.*

"Listen, dearly beloved, to the voice of your Bishop; assuredly you will



then also listen to the voice of the eternal Bishop of your souls, who said to his ministers: 'He that hears you hears me; and he that despises you despises me.' Your divine Pastor speaks to you through his human shadow, whom He has here 'appointed a Bishop to rule the Church of God.' For a long time you have been in mourning, and we have mourned with you, and for you. The evil one, whom Jesus styles 'a liar and the father thereof' (St. John, 8,) has, in order 'to sow discord,' deceived some, and made them to say that your Bishops wanted to take your Church and give it to the Irish. As soon as your Bishops heard this calumny, they protested that they never thought of such a thing. You were next told that your Bishops wanted to obtain possession of the Church and of its revenues. Yet your Bishops never wished or asked for any other possession of the Church than what the original deed granted: they always declared that they never could be induced to take upon themselves the administration of your revenues. According to the deed which M. Le Couerly gave, according to the Laws of the Church, it is not the trustees, but the Bishops, who should hold that Church property in trust for you. That deed in trust to the Bishop was legal when made in 1829, consequently it is still legal. Nearly ten years after, the incorporation took place under the general law, passed in 1784, when there was not a single Catholic congregation in this State. It consequently was not intended for us; it never once names any minister of our Church, whilst it names ministers of other Churches. Even those for whom it is made are not bound to use it; it is permissive, not obligatory. Though made for Protestants, whose ministers are often named in it, yet the most respectable Protestant Churches refused to use it; they protested against it, and after many years obtained a modification in favor of the spiritual order: Catholics cannot claim these exemptions from the worldly character of the old law; if they incorporate, it must be under that form of the law which Protestants refuse to use.

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Without referring to past grievances, which we have long since forgiven, we pray you, dearly beloved, seriously and in the presence of God, to ask yourselves this question: "What does our Bishop want?" The answer will be this: The Bishop simply asks this—that you act in the noble manner in which so many Protestant churches have acted, and decline using a privilege which is contrary to the holy discipline of your church. Certainly, after having appealed to Rome; after having invited the Nuncio of the Pope to decide between you and your Bishop, and after his solemn declaration that, as Catholics, you cannot sanction the acts of your trustees, and that you are bound by the laws of God's Church to do as your Bishop requires; certainly after all this, you can now with honor say like those respectable Protestant churches: "We will forego the benefit of incorporation, rather than submit

to an alteration and subversion on the usual peculiar government of our Church."

Why should you so cling to a law which Protestants rejected; or rather be separated from the Church, than from it? For dearly beloved, though it will deeply grieve us, yet our duty will force us to pronounce sentence of excommunication upon those who resist. With anguish of heart we now warn you! Oh! may God grant to our tears and fervent prayers, your return to the obedience of the children of God! to the arms of your Bishop and Father in Christ, who would cheerfully give his life for your salvation.

Beloved in Christ, make one generous effort, and your troubles will be over, and you will ensure a lasting peace for yourselves, for your children, and for your children's children. Your Bishop will then appoint seven upright men of your congregation, who will administer for God's worship the offering which you freely give to God. Once or twice a year they will give you an exact account of the receipts and expenditures.

May the God of charity and peace bless you, in the acceptance and observance of this advice!

JOHN, Bishop of Buffalo.

Buffalo, Feast of St. Elizabeth.

It becomes Protestants to be awake to the importance of this subject. The Hierarchy of Rome are pursuing a bold, but insidious course; and the action of the legislatures of our States needs to be closely looked after. Rome will not rest contented with things as they are.

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## MEXICO AND THE JESUITS.

The Order of the Jesuits has been restored in Mexico! This fact indicates two things, first that Santa Anna is preparing to make himself Dictator, or Emperor, and counts greatly upon the Sons of Loyola for success; and second, that unhappy country is doomed to greater distractions, more cruel sufferings, and deeper degradation. How strange it is that Mexico seeks to have the chains of Rome drawn tighter and tighter, whilst New Grenada, Venezuela, Brazil, Uruguay, and even Central America and St. Domingo, have manifested a disposition to cast them away. The reason of this is to be found in the fact that six-sevenths of the population of Mexico consist of an intermixture of the Spanish and Indian races, or of Indians only partially civilized. Such a population is just fit, on account of their ignorance, want of energy, and base servility, to bear the yoke of Rome.





# IRELAND

English miles

10

9

7

6



ATLANTIC

Longitude West from Greenwich

10

9

7

6



## THE WORK IN IRELAND.

We give in this number a map of Ireland, which contains the four great Provinces,—Ulster in the north, Leinster in the east, Munster in the south, and Connaught in the west—as well as the thirty-two counties into which the Island is divided. Our readers will find it convenient for reference. We shall often have occasion to speak of the good work which is going on in that country, a country dear to many of our readers, because it is the land of their birth, or that of their ancestors.

This beautiful island, which may well be called one of the brightest gems of the ocean, has now a population of about six millions and a half, instead of nine millions and a half, which it would have had if it had not been for the triple cause of Famine, Pestilence, and Emigration, that have so greatly desolated that country within the last seven years; the first two from 1846 to '51, and the last named to this day. And although that emigration may not be equal this year, (we write in December, 1853,) to that of last year, yet it will be great enough to diminish somewhat the population of the island as a whole. The combined calamities just alluded to have been overruled, in the providence of God, for the opening of the door, in many ways, for the spread of the Truth in the Romish portions of the island. And God, who by His Providence has opened that door, has by His Spirit inclined the hearts of His people, in England and Scotland, as well as Ireland, to carry the Gospel into even the most benighted parts of the country. The Presbyterians of the North have established many Industrial Schools on a truly evangelical basis, in Connaught, the "dark Far West," as it is sometimes called by the more favored inhabitants in the eastern side of the island. These schools—not far from one hundred in number, and embracing many thousands of youth, all of whom are carefully instructed in the Sacred Scriptures—are under the superintendence of fifteen or twenty missionaries, who are gathering Protestant congregations in many places where formerly Protestantism was almost unknown. We had the pleasure of visiting several of these interesting schools between Sligo and Ballina, and also those in Galway, in the summer of 1851, and were delighted with them.

In the South and South-west the "Irish Church Missions Society," mainly employs its energies. This excellent Society is supported by evangelical members of the Established Church of Ireland and Eng-

land. Every year it is advancing in this good work, and its labors are crowned with great success. The Rev. Wm. Clarke, who visited the portion of Ireland referred to, last October, in a letter addressed to the *Montreal Witness*—one of the best papers published in Canada—makes the following statement:

“These missions are located in twenty-one out of the thirty-two counties in Ireland, and comprise twenty-three distinct missions, seventy stations, sixty-nine schools; and their operations extend over five hundred parishes. Now mark the results, as attested both by friends and foes. The Society’s labors have been attended with almost unexampled success. Commencing its work in West Galway, it has been the instrument in God’s hand of rendering that district, fifty miles long by thirty broad, characteristically Protestant, which was before characteristically Romish. In this district there were not more than 500 Protestants, now there are more than 6,000 converts; and about 4,000 children are taught in the Society’s schools. I adduce what is taking place in West Galway as a sample of what is going on in other parts. The *London Record* says, ‘Within five years the power of the priests is tottering to its foundation. Converts by tens of thousands have been rescued from superstition, and recovered to the faith of Christ and the practice of all Christian virtues.’ The *London Times* cautiously says, ‘We were unwilling hastily to give credence to the numerous statements which reached us on this subject; still, quite enough remains to convince us that the Irish mind is, at this moment, undergoing a change of incalculable importance, and shaking off, at any rate in some degree, the fetters of its ancient faith. The Bishop of Cashel tells his clergy, ‘The fact cannot be denied that in many parts of our country multitudes are leaving the errors of Romanism and embracing the Scriptural truth of our Reformed Church.’ So also the truly evangelical Bishop of Down and Connor, in a speech at Belfast, remarks, ‘They could not now close their eyes to the indisputable fact, that hundreds, nay, thousands were not only embracing, but hold fast the pure and holy Catholic faith once delivered to the Saints.’ All these statements are fully endorsed by the following Roman Catholic admissions.

“The *Dublin Nation* remarks: ‘The Irish nation is fast dissolving, as the Jewish nation dissolved before the curse of God,—as the Carthaginian nation dissolved before the sword of Rome,—as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.*’ Priest Fitzgerald, in a recent speech, admits, ‘Our Nation and our Church are perishing.’ An organ of Romanism asks, ‘Shall the soupers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?’ Again, says the *Dublin Nation*, ‘We are afraid that neither the priesthood nor the peo-



ple of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries—from the wealthy fanatics of Exeter Hall down to the meanest Bible reader in Connaught—are continually at work, and God only knows all the evil they have wrought. It is full time at least to cease to ignore such a terrible malady. It is full time, and God knows there is full cause, to preach a crusade against it. *It has had an incalculable success.* But enough of Romish admissions; a glorious work is unquestionably progressing, and every true friend of Ireland will earnestly hope that this movement may be made subservient to Ireland's highest interest, that it may, under God's blessing, turn her captivity as the streams in the South,—may make her wilderness again as Zion,—her desert as the garden of the Lord."

The Rev. Dr. Tyng, of New-York, who visited Ireland last summer and travelled extensively for the purpose of examining the missions referred to, gave upon his return three very interesting lectures in his church, on the progress of the good work in the eastern part of the island, particularly in the city of Dublin, as well as in the western. His account of what he *saw*, as well as of what he *heard*, was in the highest degree encouraging. His lectures led Mr. Thomas D'Arcy Magee,—an Irish exile who came among us a few years ago, and after having for a while thrown off the yoke of the Romish Hierarchy in our country, has deliberately submitted his neck again to that yoke,—to endeavor to counteract their influence, by also giving three lectures, in the Tabernacle, in which he glorified Rome, and repeated the usual charge that "bribery" and "soup" are the causes of the "pretended conversions" of Romanists in Ireland! We would advise him to go and *see* for himself.

In the month of September last, one hundred Protestant ministers, from England and Scotland, crossed the channel to labor as missionaries for one month in Ireland. This enterprize had been planned by some excellent brethren in London, and was carried into effect with much promptitude. The missionaries were of various evangelical denominations—Episcopalians, Independents, Baptists, Wesleyans, Presbyterians—and probably were all members of the Evangelical Alliance. They met at Dublin, and after a season of prayer and exhortation, they repaired to the fields assigned them, which lay in six counties in the South Western part of the island. At the close of the month they reassembled, many of them at least, at Dublin to recount what they had seen and heard, as well as what they had done.

Several of them have addressed public meetings since in England and Scotland on the subject.

It would appear that whilst in many places they encountered but little opposition, and were heard with attention, and no doubt, with profit by the people, in others they were treated with great rudeness and even violence. This was true of even such a city as Limerick. In some places the magistrates were either too much overawed by the priests and the mob, or too ill-disposed, to give them protection when they attempted to preach in the streets.

We cannot doubt that some good was done by this invasion of Ireland on the part of the "Centurion Band." One effect has been, to make these brethren know a good deal more of Ireland and Irish Romanists than they did before. It will have that effect upon many who have heard or read their reports. Even this is something. There has been, it seems to us, a sad want of knowledge among English Christians, as well as the English people generally, of the state of things in Ireland, and the character of its inhabitants. But we are much inclined to believe that a great deal more good would have been accomplished if a more quiet and prudent course had been pursued. The Rev. Mr. Clarke, whom we have quoted in the earlier part of this article, takes a correct view of the matter, we are disposed to think, in the paragraph which we subjoin, and with which we terminate this notice of the "good work in Ireland."

"The scheme was, perhaps, hastily conceived, and as hastily adopted. A loud and long flourish of trumpets heralded their advent. The priests being thus forewarned, were of course forearmed, and every measure was taken to thwart the well-intentioned effort. Had they gone quietly and in less numbers,—say ten at a time, running through as many months,—the results might have been great. As it was, the good brethren could not get congregations where it was most desirable to have them, and they were insulted and hooted at, and in some cases threatened and even driven away, amid yells and execrations, and brick-bats. Still the mission will not be lost. Ireland has become better known, and the spirit of Popery in Ireland has become better known to the Christian community. There will be more sympathy felt for brethren laboring there; more determined efforts will be put forth for her complete evangelization; and we trust a nation's veto, loud and long, will be enunciated in Parliament against any more grants to Maynooth."

## RESOLUTIONS OF THE NORTH CAROLINA CONFERENCE.

We have great pleasure in laying before our readers the following Resolutions, together with the accompanying note of the Secretary of the Conference. The Resolutions were reported by the Committee to whom the subject had been referred.

Raleigh, N. C. Nov. 25, 1853.

Rev. Dr. BAIRD,

DEAR BROTHER,—By order of the North Carolina Conference of the Methodist Episcopal Church, South, I send you a copy of the Report adopted by that body at its session in Raleigh, N. C. on Nov. 16, 1853. Very affectionately, yours, in the bonds of a pure and peaceful Gospel.

IRA T. WYCHE, Sec.

The Conference having had the pleasure of hearing statements from the Rev. Dr. Baird, one of the Corresponding Secretaries of the American and Foreign Christian Union, respecting the origin, organization, plans, objects and operations of that Society, and of the success of its labors at home and abroad, during the four years of its existence, adopted the following resolutions:

Resolved, 1st—That the fact that two hundred millions, or one fifth part, of the human race are still living in the fatal errors and delusions of Romanism, deplorably ignorant of the Scriptures and of the way of salvation through the merit of Christ alone, should excite all who know the true Gospel to earnest prayer and all practicable effort in their behalf, believing the reign of the "Man of Sin," wherever it prevails, to be destructive to the best interests and hopes of men, both for time and eternity.

Resolved, 2nd—That the Conference have heard with great interest of the truly evangelical aims of the American and Foreign Christian Union, and of its labors in spreading among the Roman Catholics of our country and of foreign lands the knowledge of the pure Gospel, and cordially commend it and its work to the sympathy, the prayers, and the effective aid of the churches under their care.

Resolved, 3rd—That the existence already, as is believed, of three millions of Roman Catholics in our country, with more than forty bishops and archbishops, fifteen hundred priests, four hundred and fifty clerical students, sixteen hundred churches, seventeen colleges, twenty-nine ecclesiastical and nearly one hundred female seminaries, and more than twenty newspapers and magazines for spreading the pernicious doctrines of Rome, and the vast immigration of Romanists from Europe, now amounting to hundreds of thousands annually, constitutes a loud appeal to the American Protestant Churches to arouse from their slumbers, and endeavor by all proper efforts to save these people from the dreadful errors in which they are living.



Resolved, 4th—That the fact that God in His good providence has opened wide and effectual doors for the spread of the Truth in France, Belgium, portions of Italy, Ireland, Canada, San Domingo, New Granada, Brazil, Uruguay and other parts of South America, should lead the churches in America to adopt wise, extensive, energetic, and speedy efforts to impart to those countries that glorious Christianity which has so greatly blessed our happy land.

Resolved, 5th—That the success which has attended the efforts of the American and Foreign Christian Union and other kindred societies, to spread the Truth in Ireland, France, Sardinia, Belgium, Canada and San Domingo, as well as among the Roman Catholics of our own country, should dispel all doubts respecting the practicability of the good work of imparting the blessed doctrines of the Gospel—the doctrines of the Apostles, and of the Reformers—to the Roman Catholics of our own and other lands.

Resolved, 6th—That Philanthropy and Patriotism concur with the last command of the Saviour, "Preach the Gospel to every creature," in enforcing the duty of imparting the Gospel to the Romanists of our own country, and sending it to the Roman Catholic nations abroad.

CHARLES F. DEEMS	}	Committee.
ROBT. O. BURTON,		
S. S. BYRANT,		
PETER DOUB,		
B. T. BLAKE,		

NOTE FROM ONE OF THE CORRESPONDING SECRETARIES.

The preceding Resolutions speak for themselves. They were submitted by the Committee to whom the subject was referred, and whose names are given above. They show the cordiality with which the cause and operations of the Society were received and endorsed by the Conference. On this point nothing needs to be added. It may not be amiss, however, that I should say a few words respecting the Conference, and the very kind manner in which I was received by that interesting body.

The Conference of North Carolina does not embrace all the territory of the State, but it is nevertheless a large body. It met this year at Raleigh, and commenced its sessions on the 9th of November, and continued them more than a week. I had been kindly requested by Professor Deems, who is the Principal of an excellent and flourishing Female Seminary or College, (at Greensboro',) which is under the care of the Conference, to be present at the opening, if possible.

This I was enabled to do, and as soon as a suitable moment occurred. I was introduced to the Conference and received a cordial welcome from Bishop Paine, who presided over the deliberations of the body. The day following, at ten o'clock, I had an opportunity of addressing the Conference on the objects, organization, and operations of the American and Foreign Christian Union. I had also an opportunity of addressing a large portion of the members of the Conference the same night, in the Methodist Church, and again on Sabbath afternoon in the Presbyterian Church. Sabbath forenoon I heard Bishop Paine preach an excellent sermon, from the text "*Occupy till I come,*" on the occasion of the ordination of eight young men as Deacons. The sermon was appropriate, solemn, and truly eloquent. It was an affecting scene. The night previous, (Saturday,) there was a most animated Missionary Meeting in the Methodist Church, which was completely crowded. The Rev. Dr. Jenkins, of the Chinese Mission, gave an interesting account of China, its people, and the work which is going forward there. This was followed by an eloquent address of the Rev. Dr. Schon, the able Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, South. I was delighted to learn from his statement, as well as from the last Report of that body, that the interest in Missions, at home, (including the African and Indian races,) and abroad, (in China and Africa,) under the care of the Society is growing steadily. The receipts for these objects last year were \$127,628, and the number of Missionaries was 283.

I can say with truth that I have seldom, if ever, passed a few days more pleasantly than I did on the occasion referred to. It was delightful to meet so large a number of excellent servants of Christ, many of whom looked like men who have spent many and laborious years in their Master's service. I had the privilege of meeting many excellent people of the other Evangelical churches in the place, among whom I take pleasure in mentioning the Rev. Dr. Atkinson, who has taken charge of the bishopric made vacant by the lamentable defection of Bishop Ives.

I greatly regret that it is not possible, for want of space, to extend these remarks.

R. B.

## ROMAN CATHOLIC SCHOOLS IN THE CITY OF N. YORK.

We have in our possession a most remarkable document. It is a Tabular View of the Roman Catholic Schools and Institutions, both

those held during the week and those held on the Sabbath, in the City of New-York, including Harlem. This document was prepared by a trust worthy person, who took pains to visit all these schools, and make the requisite inquiries on the spot. We have no doubt it is as accurate as it is possible to make such a statement. We will give a summary of this document in as few words as we can, and accompany it with a few remarks.

1. These Schools and Institutions are twenty-eight in number, and are connected with Roman Catholic churches, and bear the names of these churches—such as St. Vincent, St. Bridget, St. Nicholas, St. Anne, St. Patrick, (the Cathedral,) St. John the Baptist, St. Stephen, &c. &c.

2. The number of these schools, which have *boarders* as well as *day-scholars*, is six; and the number of boarders is nine hundred and twenty.

3. The number of pupils is ten thousand and sixty-one, including the nine hundred and twenty boarding scholars.

4. The number of youth in the Sunday Schools attached to these churches and held, we believe, in the same school rooms, is nine thousand six hundred and forty-nine.

5. The number of priests who have the charge of these schools, either as instructors or directors, or both, is sixty.

6. The number of teachers in these schools, male and female, is one hundred and forty-three.

7. In twenty-two schools the instruction is in English; in four it is in English and German, in one it is in French and English, and one it is in German.

8. The teachers belong to *five* orders: *Christian Brothers, Sisters of Charity, &c.*

9. Four of these schools are called "District Schools," and receive aid, if we are rightly informed, from the Public Treasury! These are, (unless we have been misinformed,) the schools of St. Mary's, St. Francis Xavier's, St. Patrick's and St. Vincent de Paul. We believe that Mr. Ketchum explained this in his speech last summer, (see American and Foreign Christian Union for the month of October.)

10. In several of these schools are children belonging to various Protestant Denominations! How many, it is not possible to ascertain; but the number is believed to be considerable. And this in a city where no Protestant family can possibly live very remote from a



good *Public School*, in which, whatever may be taught, or not taught, as it regards religion, their children would not be exposed to being made acquainted with the dreadful errors of Rome.

11. In not one of these twenty-eight schools, it is believed, is *either the Bible, or the New Testament, read by the Scholars, or read to them by the teachers!* When the Protestant version is used in any public school, the Romish Hierarchy cry out that this is *sectarianism!* When the Bible is put away to please them, then they cry out that the school has become Godless! But when they establish their own schools, expressly on the ground that the *Public Schools* are Godless, then they will not use in them even the Douay version, or any other! So true is it that Rome dreads the Bible, in any translation whatever! To this conclusion we have to come at last.

12. The books used in these schools are elementary primers, spelling-books, catechisms, grammars, geographies, &c. about which there is little to say. Occasionally one finds in the geography used, (that of Pinnock,) some statements which show, as might be expected, a Romish bias; but in the main, the book is sufficiently correct. The *reading books* found in these schools are three: THE THIRD BOOK OF READING LESSONS; A NEW TREATISE ON THE DUTY OF A CHRISTIAN TOWARDS GOD; and THE DOCTRINAL AND SCRIPTURAL CATECHISM, OR INSTRUCTIONS ON THE PRINCIPAL TRUTHS OF THE CHRISTIAN RELIGION.

The first of these books was compiled by the "*Brothers of the Christian Schools.*" The second is "an enlarged and improved version of the original work of the Venerable J. B. de la Salle, founder of the Christian Schools." The translation is from the pen of Mrs. J. Sadlier. The third is a translation, (also by Mrs. Sadlier,) from the original French work of the Rev. P. Collot. The first is a collection of pieces for reading in Schools, and has but little that is objectionable in its character. The last two are of course full of the peculiar doctrines and practices of the Roman Catholic Church. They are duodecimo volumes of some 350 or 400 pages. The third and last, we will only add, is a very complete, and even minute, exhibition of the dogmas and sentiments of the Roman Catholic Church on every topic supposed to be connected with the Christian system of Faith and Morals. All the exclusiveness of Rome is here fully developed and inculcated, as well as in the smaller catechisms. The child is taught that there is no salvation out of the Church, (of Rome,) and that there is no hope for what she calls "heretics" and "schismatics." No

less than twenty-two pages of this *Doctrinal and Scriptural Catechism* are devoted to the subject of *Baptism*, seven to *Confirmation*, forty-seven to the *Eucharist*, thirty to *Penance*, and thirty to other subjects. The reader will conclude from this that the work descends to the usual explanations and subtle distinctions of the Romish Doctors.

We shall speak much more fully at another time about the books used in these Schools. Our chief object now, is to give our readers some idea of the character of the instruction in the schools for which the Romish Hierarchy *demand*ed the aid of the State in New-York, Massachusetts, Michigan, Ohio, Pennsylvania, Maryland, New Jersey and California, last winter, and will *demand it again!* It is our opinion that the State should aid no sectarian schools, whether Protestant or Roman Catholic. But we are opposed to excluding the Bible, for the simple reason, that this is a Christian country, and it is extraordinary enough if the Book which *all* who bear the Christian name allow to be the true source of Christianity is not read by or to the youth in our schools. If Romanists do not like "King James' version," as it is called, let them have any which they may prefer. But we protest against their being allowed to drive the Bible out of our public schools, which even then they say they cannot conscientiously patronize, but must have their own—for which they clamor for public aid! Let Protestants stand united and firm on this subject. We want no sectarian instruction in public schools for the benefit of either Protestantism or Romanism; but we believe that the great facts of Christianity, as well as the great principles of Christian morals, can be learned from the Word of God, in schools, without the introduction of what is, properly speaking, sectarian.

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### The Home Field.

During the last month Reports have been received from missionaries of the Society who are laboring in Massachusetts, Connecticut, Vermont, New-York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, and other States. Several of these missionaries are laboring among the German Romanists, some among the French and Canadians, one among the Spaniards and Cubans, one among Italians, and many among the Irish.

One of our French missionaries in the northern part of the State

of New-York, and on the borders of Canada, reports that he distributed last month many French tracts, three Bibles and ten New Testaments. At one of his stations his audience varies from twenty to fifty people—French Canadians. Of another, he complains that there is not the same lively interest manifested which prevailed there last winter. He rightly says, that the fact demands immediate and proper effort to arouse the followers of the Saviour, who reside there, from their lethargy. He mentions the pleasing circumstance that in all the stations in which he preaches and visits from house to house, as he is able, he finds a kinder feeling growing up among the Roman Catholic population, and an encouraging spirit of inquiry after the Gospel.

Another French missionary, (laboring in the city of New-York,) quietly pursues his humble work of searching out the French families, supplying them with the Scriptures and Religious Tracts, as far as he finds them disposed to receive and read them, conversing and praying with them wherever it is practicable, and trying to persuade them to come to the French Protestant Chapel; nor does he labor in vain. As a specimen of his labors, we may state that in one week he visited twenty-one families in the western part of the city, conversed much with them, distributed a considerable number of books and tracts, and was kindly received, and met with much encouragement in several of them.

Our Italian missionary, who has been much indisposed for several weeks, has resumed his labors. Among the Italians who have recently arrived here, we may state there are two of the Chereghini family (of Favale, near Genoa,) of whose abandonment of the Church of Rome and consequent persecution, and ultimate deliverance, our readers have been informed.

Our French missionary who labors in Vermont among the Canadians, that reside in great numbers in many of the villages in the northern part of the State, reports several encouraging things. There is a spirit of inquiry awakened among some of the Romanist population; but they are greatly under the influence of the priests. In some places there are occasional attempts to create a riot, and break up his meetings by throwing sticks, stones, brick-bats, etc. at the door. The conversations which he holds with the Romanists are daily, and very interesting. We cannot but hope that the confidence of many in the errors of Rome is becoming shaken, by the Scriptural and skilful way in which he deals with those errors. We would give some specimens of those conversations if space permitted.



Our several German missionaries who preach the Gospel from house to house, in and about New-York, and other places, report many encouraging facts. No men encounter a greater variety of character than they do. Whilst many of the Romanists receive them with much kindness, and readily listen to their exhortation and their prayers, others turn away from their messages and their visits with contempt and bitter hatred. We are compelled to say that many of the most violent opposers and even contemnners of the Gospel are to be found among the German immigrants, who are arriving in such great numbers. Many of them, Protestants as well as Romanists, seem to have cast off all respect for Christianity, and rushed into all sorts of Infidelity—Deism, Rationalism, Pantheism and Atheism. There is no portion of our population, native or foreign, which so much needs well-devised and well-directed effort for their rescue from error, as do the Germans.

One of our German missionaries, an ordained minister, reports that his services on the Sabbath, and his prayer meetings are well attended. The Sabbath School has fifteen teachers, and an average attendance of nearly seventy-five youth. During the month he visited more than a hundred families, and he hopes not without good results.

Another German missionary, who is greatly blessed in his work, reports many cases of German families which he had visited the preceding month; some of which were well disposed to hear the Gospel, and some became so, after full and careful conversations, that were not so at the first. This excellent brother says that he finds that the surest way of gaining access to the hearts of German Romanists, is to speak to them of Christ, and salvation through Him alone—of His love and compassion for dying men, of His sufferings and death, and of His kind invitations and promises. No doubt this is a correct view of the case.

Our Spanish missionary who labors in New-York finds much to encourage him.

From our several Irish missionaries we have received the usual monthly reports. One of them, a recently appointed missionary-colporteur in New-York, reports that he had visited in two weeks 144 families, induced several parents to send their children to Sabbath Schools, distributed 150 tracts, and held nine devotional services. A missionary in Norfolk County, Massachusetts, reports

many cheering facts, to show that there are Irish Romanists in that county who are willing to have the true Gospel presented to their minds. Another, in one of the middle counties of the same State, writes that his meetings are attended by many Romanists, and that in his visits to Romanist families he is well received.

A missionary in Connecticut, writes that there are indications of the outpouring of the Spirit in his meetings, and reports several conversions, both among Romanists and Protestants.

#### RESOLUTIONS OF KEOKUK PRESBYTERY, IOWA.

The following communications from the Rev. James Thompson, one of the Society's agents in the West, will be read with interest. Romanists have surveyed the West, and sought by multiplying their numbers and institutions at its principal points to control it at last, and it is gratifying to know that the Protestants there appreciate our labors, and are ready to coöperate with us in the maintenance and propagation of a pure Christianity. If every ecclesiastical body in our land would take up the subject of Romanism, and have an able sermon upon it, preached in all of their pulpits at least once in every year, a most effectual barrier, we are persuaded, would be erected against its progress—and funds would be liberally contributed for the promotion of the objects which the Society aims to effect. We will hope that our western brethren will bear in mind the suggestion of the second resolution of the Keokuk Presbytery, and allow us to hear from them again in regard to it. But to the letter:

“DEAR BROTHER,—Since my last monthly report, I have spent the time on ground almost entirely untrodden by any agent of the Society. I was in hopes that I should receive directions at Galena, as to what course I should pursue in this distant part of the field. But in the absence of such directions, I have been governed by the counsels of brethren on the ground, and my own judgment. I had not thought seriously of going up the River of rivers until I came to Galena and Dubuke. There the brethren were of opinion that I ought, by all means, to make at least a flying tour to St. Paul, and spread out the claims of the Society; so that it may take its place in the minds of those who are laying the foundations in that very interesting portion of our territory. It did not require much persuasion to induce me to go, as I have desired to make such a tour for some time. I only regretted, when there, that a sense of duty to the Society constrained me to limit my stay to so short a period. That is decidedly the most picturesque and de-

lightful portion of our territory I have yet seen in a state of nature. I do not wonder that the *natives* grudge to leave their fathers' graves.

"St. Paul is filling up with, apparently, enterprising people, with great rapidity; as is also the surrounding country. Four years ago there were but a few families there; now there are four thousand inhabitants in St. Paul, and two thousand in St. Anthony; and other places around have grown in like proportion. The 'Man of Sin,' already has a pretty strong hold in many of these points. Some of them are claimed by prior occupancy, as for example, Prairie du Chien, where they number yet more than half the population, and where there is no organized Protestant influence, I was told, except a small Methodist Church. I feel very strongly inclined to throw myself into the breach in that new land as a Protestant minister, old, as I am, and aid once more in laying the foundations in a new country. I spent but one Sabbath in that region, and the heat was so oppressive at St. Paul that it had like to have overcome me.

"I was pleased, however, to see the interest manifested in regard to our Society. I lectured in the Presbyterian Church in St. Paul in the morning, in the Baptist Church in the afternoon, and in the Protestant Methodist Church at night. These all have good houses of worship, and are supplied with an active pious ministry, who say our Society shall have a place in their benefactions. Indeed, I find no difficulty any where in eliciting good wishes in our behalf, and promises also for the future.

"The Presbytery adopted the following Preamble and Resolutions, after permitting me to address them, and then ordered them to be forwarded as an overture to the Synod, viz:

"'Whereas the secret intrigues of the Man of Sin in this country, have, to some extent been thrown off within the last five years; partly, doubtless, because the Jesuitical managers have been driven out of their hiding places by the labors of such brethren as Brownlee, Murray, Dowling and others; and new developements of a very marked character in the Romish Church have been made, viz. An extraordinary increase of Mariolatry; the revival of the infamous traffic in false and base miracles; an extensive revival of the spirit of intolerance and persecution; together with a manifestly concerted attempt to get possession of the education of the youth of this nation.

"'And, whereas, coincident with this new developement of arrogance and presumption on the part of Romanists, there are gross departures from propriety on the part of many worldly men, encouraging these Romish absurdities, even to the extent of unnaturally constraining their own children to go to their schools, and conform to these absurd ceremonies, for the sake of the favor of this Man of Sin. Therefore—

"'Resolved, 1st—That we regard the organization and operations of the American and Foreign Christian Union as specially timely and important;



and we do cordially commend it to the confidence and patronage of the churches under our care, and to the Christian community.

“Resolved, 2nd—That it be considered important that all the brethren in the ministry should preach on the subject of Romanism at least once a year; taking special pains to inform themselves on this subject, and do what they can to circulate the publications of the American and Foreign Christian Union; and in *all other suitable* ways promote the interests of Protestantism in this country.”

“Your brother in the Gospel,

“JAMES THOMPSON.”

LECTURES TO ROMANISTS AT NEWARK, N. J.

In the course of the last month Patrick J. Leo, one of the Missionaries of the Society, gave a series of excellent lectures on Romanism, in Newark, N. J. We are happy to say that they have been highly appreciated by our Protestant friends in that city, and we cannot but believe that good has been done to Romanists. The lectures and the lecturer were introduced to the people of Newark, if we may so speak, by a preliminary discourse on the Growth and Decline of Romanism in Ireland. This discourse, or lecture, was delivered in a new and large Methodist Church, on the last Sabbath evening in November, to a very crowded and greatly interested audience. This opened the way for the first of the series of lectures to Romanists, which was delivered in a public hall on the succeeding Tuesday evening. The subject was the doctrine of Auricular Confession. A lecture on *Transubstantiation* followed, and the others in order. Many people could not gain access to them—such was the desire to hear.

We are sorry to say that at the first lecture there was a strong disposition manifested by certain Irish Romanists to make a disturbance, and even to do acts of violence. Notwithstanding the kind and conciliatory manner of the lecturer, which ought to have commanded their respectful attention, he was frequently and rudely interrupted. And at the second lecture it was owing solely to the interposition of the Mayor and a strong display of police, that there was not serious trouble. We wonder at the folly of these people, and still more at the folly of their priests and their newly appointed Bishop, the Rev. Dr. Bailey, who ought to know that *freedom of discussion* is a right which an American will never surrender. If our Irish Romanists do not like to hear the tenets of their Church controverted by Protestants, let them stay away from the place. Why should they go there to make a disturbance? No Protestant, so far

as we know, is disposed to go into their meetings and disturb them, even when Archbishop Hughes, Mc Master, Darcy Mc Gee, Brownson, Robinson, and others undertake to misrepresent and revile Protestantism. Protestants have too great a sense of propriety to do this. Then let Romanists be taught, by those who affect to be their spiritual guides, their duty in this respect. We tell them that a proper regard for the interest, as well as the honor, of their Church demands this at their hands. This determination to prevent free discussion, wherever they think they can do so, must be renounced. These people must learn,—their priests must learn it,—that they are not in Ireland. All attempts at violence must and will be put down, and the sooner the Romish Hierarchy understand this matter, and begin to instruct their people in regard to it, the better it will be for all—and for none more than themselves.

We shall speak more fully of these lectures in our next number.

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## Foreign Field.

### SOUTH AMERICA.

Since our last number was issued we have received interesting letters from our brethren laboring at Rio de Janeiro and Valparaiso. At the latter the Rev. Mr. Williams is encouraged in his efforts to establish a school for lads and young men.

### HAYTI.

We have received two interesting communications from our Missionary in Hayti, but at too late an hour for the present number of our Magazine. We shall give the contents of them in our next.

### IRELAND.

Just as we are going to press we have received letters from the Rev. Alexander King, which we are compelled to defer, only adding that he was, at the date of his last, on a preaching and lecturing tour in the western part of the island.

### ITALY.

We have encouraging news respecting the work in Piedmont. The Rev. Charles W. Baird, after receiving ordination at the hands of the Presbytery of New Brunswick, N. J. in October, re-

turned to Rome, where he arrived on the 5th of November, and has recommenced his labors as Chaplain to the American Embassy.

### CANADA.

The good work advances in Canada, but our friends of the French Canadian Missionary Society have met with a great loss in the death of the Rev. Mr. Vernier, one of their excellent Missionaries, who had much to do with the Institution at Pointe aux Trembles. Mr. V. was sent to France and Switzerland last summer, as the Rev. Dr Wilkes mentioned in his letter, published in our last number, to find French Missionaries for the work in Canada. In this mission he was so far successful as to find four brethren, three of whom could come with him on his return voyage. Mr. Vernier took passage at Liverpool, in the ship *Annie Jane*, with the young Missionaries, Messrs. Ami, Kempt, and Cornu, just alluded to, for the port of Quebec. The vessel was driven, in a storm, on one of the islands on the western coast of Scotland, and was wrecked. Mr. Vernier and Mr. and Mrs. Kempt and their two children were lost, but Messrs. Ami and Cornu were saved.

The account which one of these brethren (Mr. Ami) has given of the dreadful catastrophe is a most affecting one. We quote from it but one sentence in relation to the last moments of Mr. V. It is this: "Our dear brother Vernier, now nearing his last, and being no longer, I might say, of this world, was praying, but with a countenance resigned, calm and smiling, as if he was conversing with Jesus, his dear Saviour, to whom he had consecrated his life."

We deeply sympathize with our brethren of the French Canadian Missionary Society in the great loss which they have sustained, for Mr. Vernier was no ordinary man. It will not be easy to supply his place in the Missionary work in Canada; but the Saviour is great and He can and will carry on His own glorious work, and fulfil all, His plans. Blessed be His name, we may confide all the interests of His cause, as well as our own souls, to His hands. There we must rest.

### FRANCE.

Having given two interesting communications from France in the former part of this number, we must reserve several valuable letters (just received) from our friends in Paris, belonging to both the Evangelical Societies of that country; contenting ourselves, for the present, with stating that they are prosecuting, with steadfastness and



much encouragement, the work of evangelization, amid many trials. Hope is entertained that better times are at hand. The Emperor has received a deputation from the Baptist brethren with kindness, and shown a determination to see that the cause of their complaints shall be removed. But of this we shall speak more fully in our next, as well as of an interesting trial before the *Court of Cassation*, which will probably be terminated by that time.

### THE CRUSADER.

This is the title of a new and able paper, originated and conducted by a band of Italian exiles residing in the city of New-York. Signor Secchi de Casali is the editor; and Father Gavazzi and other talented gentlemen, whom the double despotism of the prince and the priest has driven from the fairest but most oppressed country in Europe, are engaged as regular contributors. We have read the numbers of this paper which have appeared, with deepest interest, and most heartily wish that it may have a very extensive circulation.\* It will probably be found rather too severe in its denunciations of the Romish Hierarchy, and of the system of Popery, to suit some of our Protestants, who are but very imperfectly acquainted with the wiles of Rome, and her deadly hostility to all true freedom and every interest of true Christianity. But its severity consists only in its faithful exhibitions of the real nature of the *system of Popery*, and of the character of its worldly, ambitious, artful, and grasping Hierarchy. It is high time that our American Protestants should be better acquainted with both. The CRUSADER is just the paper, and its conductors the men, to impart unto them that knowledge.

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### View of Public Affairs.

On the 5th ultimo Congress convened and organized. There was a large attendance of the members of each House. The day following, the Annual Message of the President was laid before both Houses, and, we may almost say, before the nation, for it was delivered to the editors of the newspapers published at all the great centres of intelli-

\* The price of the CRUSADER is \$2.50 for subscribers in the city of New-York, and \$2 for those residing in other parts of the United States.

gence and influence throughout the country, within an hour after its presentation to Congress.

This document, which must always be an important one, from the fact that it lays before the nation the views of the Administration on all the leading measures of the country, was rendered more so than common, because it was the first Message of President Pierce. It has, therefore, been read everywhere with great eagerness by men of all parties. We probably hazard nothing in saying, that it has given as great satisfaction as can reasonably be expected from such a paper. The spirit is pacific on all questions which concern our relations as a people with the other nations; whilst its recommendations and suggestions are made in a becoming manner. On the whole, it will be regarded with kindness, and even with favor, by the "moderate men" of all parties. Its tone is decidedly conciliatory and eminently patriotic.

We have been greatly pleased to see that the President expresses himself so clearly and properly on the subject of religious liberty, in the following sentences:—"Recognizing the wisdom of the broad principle of absolute religious toleration proclaimed in our fundamental law, and rejoicing in the benign influence which it has exerted upon our social and political condition, I should shrink from a clear duty did I fail to express my deepest conviction, that we can place no secure reliance upon any apparent progress if it be not sustained by national integrity, resting upon the great truths affirmed and illustrated by divine revelation."

Both Houses have entered upon the business of the session, although as usual, not much is likely to be accomplished until the "holidays" have passed away. It is the privilege as well as the duty of every Christian citizen very fervently and very frequently to beseech the All-wise Ruler of the Nations to guide them in their deliberations, that those acts and laws may be passed, and those things done, which will advance the best interests of our country and of the kingdom of our Lord. Some very important questions must come before Congress during its present session. We are inclined to believe that there is a larger number of able men in both Houses than there has been for some time. It is delightful to learn from the Message, that the relations subsisting between our Government and those of other nations are so generally on a most amicable footing. May they ever continue to be such!

From the Old World we learn that the Turks having crossed the Danube, and gained several victories,—though on a small scale,—

deemed it prudent to re-cross that river, and take their positions in Roumelia for the winter. This was to be expected; for the season is over for making a campaign in the low, level, alluvial valley of the Danube. But little can be done in a country so unfavorable for the manœuvring of large armies, with heavy ordnance, until winter passes away. What changes Diplomacy or other causes may effect in the dispositions and purposes of the rulers of the belligerent nations, and those who have engaged to stand by one of them, God only knows. In the meanwhile the Russians will hold the provinces of Moldavia and Wallachia. We may all pray that God would be pleased to prevent the renewal of the struggle in the spring; and, if it should occur, that the war may not be of long duration, and the issue be for the furtherance of the glorious Gospel.

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### Movements of Rome.

In our last number we gave an account of the ceremonies which took place in the Cathedral of St. Patrick, New-York, at the consecration of three new Roman Catholic Bishops on the last Sabbath of October. There was no little parade in Brooklyn, Long Island, and Newark, N. J. when Drs. Laughlin and Bailey took possession of their respective sees. It was a novel spectacle to the inhabitants of those cities, in which there are still some remains of Puritanism, to see Romish processions in the streets, the carrying of crosses, banners, &c. and the marching of the white-robed priest, altar-boys, &c. &c. Those who had been in Papal countries were vividly reminded of what they had seen abroad, in Naples, in Rome, in Milan, in Vienna, or in Mexico, and South America. The scene was indeed a strange one, and many were led to inquire, "Where are we? and to what are we coming?" Rome has now, or soon will have, an effective staff of more than forty bishops and archbishops in these United States.

But let us not suppose that all this display, or even this parceling out of our great country into Bishoprics, is going to give Rome an immediate ascendancy. Let Protestants do their duty, and they have nothing to fear. It will require something more than all this parade and this stretching the wand of her ecclesiastical authority over them, to make this people Roman Catholic.



Monsignor Bedini is quite active among us in laying the corner-stone of churches and consecrating bishops. A few weeks ago he officiated at the laying of the corner-stone of a new church at Manhattanville, New-York. On that occasion the inscription on the stone sets forth that Monsignor Bedini, *Archbishop of Thebes* (we should like to know whether it is Thebes in Upper Egypt, or Thebes in Beotia,) is *Nuncio Extraordinary* to the United States! When he first came, it was said that he was *en route* for Brazil, to which country he was sent as the Pope's Nuncio; but that in this country he was merely a deputy or commissioner to settle some questions pertaining to the affairs of the Roman Catholic Church. The truth is coming out at last.

The affair of the Roman Catholic "Bishop's oath," has continued to excite some attention. Father Gavazzi is confident that the Bishops consecrated in St. Patrick's Cathedral did take the *old oath*, if not in public at least in private. Archbishop Hughes has not responded to the demand of "Nemo," in the *New-York Daily Times*, nor to that of "Aliquis," in the *Journal of Commerce*, to come out and state what was really done. His Grace is a prudent man, at least for once.

An anonymous friend in Hartford, Connecticut, calls attention to the fact that in the Pontifical of Clement VIII. published at Rome in 1595, the word "*persequar*," was substituted for "*prosequar*," which had formerly been used, (see Hales' "*Primitive Church of the British Isles*," London, 1819, page 52,) and why was this? It would seem that the Latin verb *prosequar* was not considered strong enough to indicate the duty of the juring Bishops in regard to the "heresy" of Protestantism, which had become so widely diffused towards the end of the Sixteenth Century! And yet there are apologists for Rome who will tell us that the word "*persequar*," in the Bishop's oath, only means to "*pursue—with kind efforts to convert and save, nothing more—for Rome never persecutes any body!*" This language may serve to wheedle ambitious and ignorant politicians. Rome knows better. A correspondent of the *Journal of Commerce*, writing from Baltimore, justly says, that it matters little whether the Romish bishops take the "old oath," or the "new," for they swear in both to obey, and carry into effect all the decisions of the Councils of the Fathers, &c. which is quite sufficient to bind them to "persecute heretics, schismatics," &c. We are entirely of his opinion, for Rome

may appear to change the oath for her bishops in this country, but it is only to throw dust in men's eyes.

It appears that the struggle for the Public School Fund in Pennsylvania is to be renewed by Rome. In view of this we are glad to see that the Board of Directors of the Public Schools of the Fourth Section, in Philadelphia, have adopted unanimously, and published to the world, a Preamble and Resolutions, from which we give the following, as containing the gist of the whole :

"Whereas, we have reason to believe that an effort will be made in the next Legislature of the State of Pennsylvania to divide the School Fund for sectarian purposes, as such effort was made in New-York and elsewhere and failed, and as we believe will fail here; and, whereas, we are at the head of the school direction of the Fourth Section of the First School District of Pennsylvania, and believe that we should be derelict in our duties to the present generation, and treacherous to the well being of future generations, did we not sound the alarm; therefore, be it

"Resolved, That a division of the School Fund would be anti-republican, inasmuch as, under the liberal Constitution of the Commonwealth of the State of Pennsylvania, no sect is recognised; and as such division would lead to new demands for other divisions, until our public schools would become private schools of the strictest sectarian character.

"Resolved, That such a division would ultimately lead to the worst results, because the youth, by such marked educational division and consequent separation from each other while the mind is most impressible, would grow up to manhood with contempt for each other's religious belief, and hatred of each other, and the inevitable result would be confusion, religious broils, bloodshed, State and National commotions, and intestine war.

"Resolved, That we will ever insist on the reading of the Bible, without note or comment, in our public schools, because, First—we believe it to be the Word of God, and Second—because we know that such is the will of the vast majority of the Commonwealth."

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## Juvenile Department.

### DIALOGUE No. 10.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

*Father.* Well, my dear children, I hope that you are ready for another conversation about France.

*Willie.* Yes dear Father; but I began to fear that we should never have another, it is so long since our last.

*Father.* It is indeed nearly two months; but you know the causes which prevented our having our conversation at the usual time. But let us now begin. Let us see: where did we end?

*Eddie.* You gave us some account in the last conversation of the "*Albigenses*," and the "*Poor Men of Lyons*."

*Father.* That is true. Well, you may remember that Peter Waldo's followers, after their master had been driven from Lyons by persecution, were themselves compelled to fly from that city—that is those of them that escaped death by imprisonment and other ways.

*Eddie.* And where did they fly to? For there was no Protestant country near to them, like Switzerland, England, Holland and Germany, in those days, to which they might go.

*Father.* They fled to the Waldenses—to the people from whom it is believed that Peter Waldo came—who lived in the Alps, partly in France, partly in Italy

*Willie.* Why Father, I thought that the Waldenses live in Italy.

*Father.* That is true of the Waldenses of the present time; as you heard the Rev. Dr. Revel, the Moderator of their Synod, say when he was with us last June.

*Eddie.* I think that I have heard that there were very many Waldenses in the Middle Ages in the valleys which lie in the western side of the Alps, and within the territory of France.

*Father.* That was so, my dear Eddie; but persecution extirpated them from the French soil. Howbeit, some of the kings of France (after that country came under their sway) were disposed to be the friends and protectors of these poor people. For instance, Louis XII. having learned the character of these excellent people, refused to allow them to be persecuted within his kingdom. On one occasion, he said to his courtiers, "*They (these Waldenses) are better Christians than we are.*"

*Eddie.* Were there any Waldenses in the French Alps when the Reformation began?

*Father.* O yes, and long afterwards. It was only in the reign of Louis XIV. that all their little congregations were broken up, and their extirpation completed. Indeed, the celebrated Felix Neff found, in the High Alps, where he labored at the distance of twenty or thirty miles from the Italian Waldenses, some traces of the old Waldensian influence still lingering amid the deep valleys and gorges of that wonderful country.

*Willie.* Did the Reformation begin in France as soon as it did in Germany?

*Father.* No, my child; it had made a good deal of progress in Germany



and Switzerland, and also in Alsace and Lorraine (now a portion of France, but at that time they belonged to Germany, though lying west of the Rhine,) before it had gained any ground worth mentioning in *French* France, if I may so speak. The writings of Luther, Zuingle, and other German and Swiss Reformers penetrated into France, and circulated much in Paris, among the men of the University of that city, which was at that time the most renowned in the world.

*Willie.* But how could this be?

*Father.* The Reformers wrote mostly in *Latin*, and that language was not only read but also spoken by all the scholars of Europe. It was through the medium of that language that the doctrines of the Reformation, or the "new doctrines," as they were called, first gained access to the people of France. You will see from this fact that the Truth must have spread among the well informed and most influential classes at the outset, rather than among the common people. This is a fact of the greatest importance. For the Reformation in this way made progress in the beginning, among those who had most influence in the world, not only to promote but also to defend the movement. Many of the best minds in Italy, France, Switzerland, Germany, and other countries, embraced the "Doctrine of Luther," and the "Pretended Reform," as the Reformation was called by its enemies, before the meeting of the Diet of Spire in 1529, when the Reformers began to be called *Protestants*—from the *Protest against the errors of Rome* and the decisions of the Diet, which they made on that occasion.

*Eddie.* Who was king of France when the Reformation began in that country?

*Father.* Francis I. a cousin of Louis XII. was on the throne of that country. He was a man of more than ordinary acquirements for that age—a friend of letters and of literary men—and one would suppose that he would patronize the Reformation, or at least protect it. But he did not—though at first he seemed disposed to do so. In his reign several Protestants were burnt in Paris, at different places, after having been marched through the streets, like wild beasts, for the people to look at. It is just to say that many of the gentlemen of the University were greatly opposed to persecution, though some of the Doctors of Theology were in favor of this inhuman and unchristian mode of extirpating "*heresy*," as the new doctrine was called by the Romish Church.

*Willie.* Was not Calvin a *French* Protestant?

*Father.* Yes, dear Willie; but he was not one of the first to embrace the Reformation, he was too young when the movement began. He was born at Noyon, some fifty miles or more north of Paris, and was educated to be a lawyer. But whilst a student in the University of Paris he became acquainted with the true gospel from some literary friends who had embraced

it. Soon he gave up the law for the Gospel, and became one of the great expounders and defenders of the "Reformed Doctrine." One of the first things he did was to write a great work on Christianity, commonly called his "Commentaries," which he dedicated to the king of France. But he did not reside in France at that time, nor ever much after he embraced the Protestant Faith. He went to Ferrara in Italy, the Duchess of which was a Protestant and a cousin of Francis I. where he lived some two years, and thence went to Geneva in Switzerland, where he spent the rest of his days, with the exception of a short interval which he passed at Strasburg, a city then considered to be in Germany.

*Eddie.* I have heard that *Farel* was one of the earliest of the French Reformers.

*Father.* He was; but *Le Fevre*, his old Master, was the first man of distinction who embraced the doctrines of Luther and Zuingli. *Farel* was a bold and powerful preacher, and soon was compelled to fly from France to the city of Geneva, which was an independent city just beyond France, and on the edge of what is called Switzerland. There he labored for years, and in the country around—in *French Switzerland*. He prepared the way at Geneva for Calvin. He was a great preacher; Calvin was a great Doctor of Theology. *Farel* afterwards returned to France, and did much to spread the Reformation in Lyons, and other places in the southern part of that country. He was a wonderful man.

*Willie.* Did the Protestants in France continue to suffer persecution?

*Father.* Yes, during the reign of Francis I. and that of his son, Henry II. and the reigns of Henry's three sons, namely, Francis II. Charles IX. and Henry III. Through a period of about sixty years, the Protestants suffered more or less of persecution, and many were put to death during this long and dreadful period. And yet the number of Protestants continued to increase. The last three monarchs named were weak princes, and greatly under the influence of their Italian mother, the infamous Catharine de Medici, and the nuncios or ambassadors of the Popes. Some of the best blood of France was shed in those shocking times.

*Eddie.* I believe that the *Massacre of St. Bartholomew* occurred during the reign of one of these kings.

*Father.* Yes, it was in the reign of Charles IX. It began on the night of the 23d of August, 1572, and raged from midnight throughout the day following and several other days. Many of the most distinguished Protestant nobles and others were slain in Paris during those scenes. But we must speak of these events and many other things in our next Conversation.

## Miscellaneous.

**MENDI MISSION.**—Mr. Brooks writes that he has become acquainted with a tribe of the Mendi nation, living back of the colony of Liberia, who observe the Christian Sabbath. "By visiting that colony, for the purpose of trade, they have received and carried the custom of Sabbath keeping home with them, and now they say the whole tribe work six days and rest on the Sabbath. A violation of this rule is punished by fine. Two of this tribe have been with me a few days, from whom I learned these facts, and that the habit is so strong that neither of the men had missed their reckoning, although they had been travelling for many weeks among a Sabbath-breaking people."

**THE UNITED PRESBYTERIAN CHURCH IN ENGLAND AND SCOTLAND.**—The United Presbyterian Church consists of five hundred and four congregations, under the inspection of thirty-one presbyteries; four of these presbyteries are located in England, all the others are in Scotland. The number of members in full communion is set down at 151,200. After deducting the removals, by death or otherwise, the increase of members during the last year is 4,000. The various sums raised by the members and adherents during last year, for the maintenance of the Gospel ordinances among themselves, and also for missionary and benevolent objects at home and abroad, amount to £156,000, or about \$725,000.

**RELIGIOUS MATTERS IN TEXAS.**—A correspondent writes us from Texas: There are now more than fifty newspapers published in this State. The demand for valuable books is increasing with astonishing rapidity. Our whole State is now beginning to be dotted over with Union Sunday Schools, and the Temperance cause is progressing. The emigrants here this season are of a valuable character. They seem desirous to settle in the vicinity of schools and churches; and in the selection of a proposed locality, the first question generally is in regard to the character of the community rather than the quality of the soil. The Roman Catholic diocese of Galveston embraces the whole State, and is governed by Bishop Odin. It contains thirty churches, twenty-five priests, six literary institutions, and a Roman Catholic population supposed to be 30,000. The Protestant statistics are as follows: Methodists, 12,000 communicants; Baptists, 8,000; Presbyterians, 6,000; Episcopalians, 1,000. In all there are 27,000 Protestant communicants in Evangelical churches, out of a population of three hundred thousand Protestants.

The journey through life is as Peter's walking on the water; and if Christ does not reach out his hand, we are every moment in danger of sinking.



# LINES BY MILTON IN HIS OLD AGE.

*Lately discovered, and first published in the recent Oxford edition of the poet's works.*

I am old and blind !  
Men point at me as smitten by God's frown,  
Afflicted, and deserted of my mind—  
Yet I am not cast down.

I am weak, yet strong—  
I murmur not that I no longer see—  
Poor, old and helpless, I the more belong,  
Father supreme ! to Thee !

O merciful One  
When men are farthest, then Thou art most near ;  
When friends pass by—my weakness shun—  
Thy chariot I hear.

Thy glorious face  
Is leaning towards me—and its holy light  
Shines in upon my lonely dwelling place,  
And there is no more night.

On my bended knee  
I recognize thy purpose clearly shown—  
My vision thou hast dimmed that I may see  
Thyself, Thyself alone.

I have nought to fear ;  
This darkness is the shadow of thy wing—  
Beneath it I am almost sacred—here  
Can come no evil thing.

Oh ! I seem to stand  
Trembling where foot of mortal ne'er hath been,  
Wrapped in the radiance of Thy sinless land,  
Which eye hath never seen.

Visions come and go—  
Shapes of resplendent beauty round me throng—  
From angels lips I seem to hear the flow  
Of soft and holy song.

It is nothing now,  
When heaven is opening on my sightless eyes,  
When airs from Paradise refresh my brow,  
The earth in darkness lies.

In a purer clime  
My being fills with rapture—waves of thought  
Roll in upon my spirit—strains sublime  
Break over me unsought !

Give me now my lyre !  
I feel the stirrings of a gift divine ;  
Within my bosom glows unearthly fire  
Lit by no skill of mine.

## LECTURES OF FATHER GAVAZZI.

M. W. Dodd has published in a handsome volume of nearly 400 pages the only authorized and complete edition of Father Gavazzi's Lectures, that has yet appeared. Every page has been submitted to the author's revision. The book contains twenty lectures, and embraces every important statement and argument of the interesting and powerful addresses which this extraordinary man has delivered since his arrival among us. The work challenges a serious and most earnest perusal from every true patriot as well as Christian in our land. We hope it will have a very wide circulation. Our Board has made an arrangement with Mr. Dodd, by which they are enabled to sell an edition of this work, printed on good paper and neatly done up in paper covers, at fifty cents per single copy. Whilst Mr. Dodd will sell an edition of the work printed on fine paper and bound in cloth, for 75 cents. We earnestly recommend both editions to our readers. Let them consult their respective tastes and means, and get the book as soon as they can, and then read it and circulate it. It will do much to make all who peruse it better acquainted with Romanism, and the evils which flow from it. Orders for the Society's edition may be addressed to Mr. Edward Vernon, at the Society's Depository, No. 17 Beekman-street,

New-York. A liberal discount will be made to those who purchase to sell again, or for gratuitous distribution.

NEW PROTESTANT PAPERS.—Two new papers have just been commenced, whose avowed object is to oppose the errors and aggressions of Romanism: one, *THE PROTESTANT ADVOCATE*, is published in New-York, the other: *THE INTERPRETER*, at New Orleans. This is one of the "Signs of the Times" which give us hope. We will speak of both these papers in our next, as well as some secular papers, such as the *Tribune* of Detroit and the *Tribune* of Providence, Rhode Island, which render effective aid to the cause of truth.

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## Notices of Books.

NOTES ON THE PARABLES OF OUR LORD, by R. C. Trench. New-York, D. Appleton & Co. 200 Broadway.

NOTES ON THE MIRACLES, by the same.

The latter of these volumes we have been in the habit of using for frequent reference, and with increasing appreciation of its great value. The same general process of investigation is carried out in both works; consisting first of a series of introductory essays on the leading principles involved in the subject; followed by a particular examination of the several incidents to which these principles are to be applied. This method affords abundant room for the exercise of those qualities which distinguish this talented author; considerable elasticity of imagination, with rare argumentative strength. But a more estimable characteristic of these works is their eclectic nature; combining the opinions of the leading schools and teachers on the topics referred to, and comparing and judging of their positions in a spirit of intelligent and Biblical criticism. Rabbinical, patristic, and modern authorities are collected, often with amusing diversity, in these notes, but generally subjected to a judicious and sober analysis before they are dismissed. As a whole, we know of nothing in the shape of commentary on the Parables and Miracles of our Lord, which we can commend with more confidence, as calculated to elucidate, and add interest to those important portions of the Gospel history.

EDGAR CLIFTON, OR RIGHT AND WRONG. A Story of School Life, by C. Adams. D. Appleton & Co.

We glanced over this little book some weeks since at the house of a friend, and were struck with its merit, as an instructive and interesting lesson of principle and duty for the young. Its spirit is truly Christian, while inculcating ordinary virtues; and we are sure will meet with the approval of every parent who is in search of such reading for his family.

A MEMOIR OF RICHARD WILLIAMS, SURGEON.—This interesting volume is from the pen of the Rev. Dr. Hamilton, of London, and is published by R. Carter & Brothers.

This devoted Christian was one of those excellent men who perished in Terra del Fuego in the winter of 1850-51, in the attempt to introduce Christianity into Patagonia. This book will be read with intense, and even painful interest. Dr. Williams was no common Christian. Whilst we may deplore the want of judgment displayed in choosing such a field for their missionary labors, no one can fail to admire the simple faith and ardent zeal of the men who embarked in that unfortunate enterprise.

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE  
MONTH ENDING 10th DECEMBER, 1853.

## MAINE.

Portland, Free St. Bapt. Ch. Byron Greenough in part L. M. \$10. A Lady \$1. . . . .	11 00	H. Richards, Deep River, Mite Socy. in Cong. Ch. per Alexis Pratt, . . . . .	7 00
2d Cong. Ch. to make Rev. John J. Carruthers, D. D. and Geo. Lord, L. M's. . . . .	60 03	Colchester, 1st Cong. Society, . . . . .	11 00
3rd Cong. Church. to make Rev. William T. Dwight, D. D. and Joseph Libbey, L. M's. . . . .	68 10	New Haven, South Cong. Ch. . . . .	48 66
State-street Cong. Ch. to make Rev. Hugh S. Carpenter and Hezekiah Packard, L. M's. . . . .	85 31	College-str. Church Sabbath School, (3 months). . . . .	104 00
		Yale College Church, Rev. Jeremiah Day, D. D. . . . .	24 56
		Guilford, 1st Cong. Society, . . . . .	30 00
		Madison, 1st Cong. Society, . . . . .	25 53
		Thompson, Wm. Sheridan, . . . . .	32 00
			5 00

## NEW-HAMPSHIRE.

Dublin, Mrs. Lucy Dearbon, in full of Samuel F. Mathews, L. M. . . . .	20 09	North Pitcher, Cong. Ch. and Society, \$14; Rev. P. Field and Family, \$6, . . . . .	20 00
Chester, Cong. Ch. to make John W. Noyes, L. M. . . . .	30 00	Sing Sing, Presb. Ch. . . . .	65 00
Hampstead, Socy. by Rev. J. M. C. Bartley, . . . . .	20 00	Camden, Union Cong. Ch. to make H. H. Morgan a L. M. . . . .	30 45

## VERMONT.

Montpelier, Porter Perren to make Mrs. S. T. Nye, L. M. . . . .	30 00	N. Y. City, Miss Isabella Johnston to make herself L. M. . . . .	15 00
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## MASSACHUSETTS.

Norton, L. M. Wheaton in full of L. M. for Mrs. Emma F. Chapin. . . . .	15 00	Hopewell, R. D. Ch. Rev. Polhemus, . . . . .	78 25
Teacher and pupils of Wheaton Female Seminary to make Miss Anna N. Smith and Miss Kate Akin, L. M's. . . . .	60 00	Maine, Maine Missionary Inq. Socy. . . . .	3 00
Trin. Cong. Ch. in full of L. M. for Rev. Franklin Holmes and Christopher Comstock. . . . .	50 75	The Elms, George Barnes for 1854, . . . . .	5 00
Hadley, General Benevolent Society of 1st Parish, . . . . .	16 25	Utica, Mrs. C. H. Williams, . . . . .	20 00
North Amherst, Cong. Ch. to make Daniel Dickinson, Esq. L. M. . . . .	35 00	Hampton, Cong. Ch. . . . .	20 12
Harvard, Meth. Epis. Ch. Mrs. Jemima Barnard in full to make herself L. M. \$25; Miss Mary Barnard, \$1. . . . .	26 00	M. E. Church, . . . . .	1 87
Georgetown, Cong. Ch. . . . .	24 38	Danvers, M. E. Ch. . . . .	12 83
Groveland, Cong. Ch. in part to make Rev. Daniel W. Pickard, L. M. . . . .	17 12	Cong. Ch. in part, . . . . .	3 49
Fitchburg, Cal. Cong. Ch. to make Rev. G. B. Wilcox, L. M. . . . .	42 13	Orville, Presb. Ch. . . . .	3 81
Salisbury, Union Evan. Cong. Ch. . . . .	9 36	Fayetteville, Presb. Ch. in part and in full of L. M. for Rev. Lewis H. Reid. . . . .	6 32
Lanesboro, Evan. Cong. Ch. . . . .	13 50	Brooklyn, R. D. Ch. on Brooklyn Heights, . . . . .	175 47
Templeton, A. H. Merriam, . . . . .	1 00	N. Y. City, R. D. Ch. Market-st. . . . .	111 55
Enfield, Benevolent Socy. . . . .	50 00	Synod of the R. D. Ch. of the U. S. per Dr. De Witt for the Waldenses, . . . . .	400 00
Brookline, Harvard Ch. . . . .	48 80	Troy, John T. McCoun, . . . . .	1 00
Topsheld, Cong. Ch. . . . .	22 18	Harlem, Presb. Ch. Rev. E. H. Gillett, on Thanksgiving day, . . . . .	15 00
West Duxbury, A. Friend, . . . . .	1 00	Wilson, R. C. Holmes, . . . . .	4 00
Chelsea, Winnisimmet Ch. . . . .	156 17		
Norwich, Cong. Ch. to make Rev. John R. Miller, L. M. . . . .	30 00		
West Hampton, Cong. Ch. . . . .	21 87		
Holyoke, 2d Cong. Ch. . . . .	17 32		
Bapt Ch. . . . .	7 97		
So. Reading, Cong. Ch. to make Dea. Aaron Bryant, L. M. . . . .	33 69		
Haverhill, Centre Cong. Ch. . . . .	23 70		
Berkshire, not received.			

## RHODE ISLAND.

Providence, Mrs. A. C. Chapin. . . . .	5 00	Washington, Mrs. Henry Wilson, . . . . .	5 00
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## CONNECTICUT.

New London, Mrs. Cleveland, per William		Octerara, Presb. Ch. (O. S.) in part of L. M. for Rev Mr. Crowell, . . . . .	25 20
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## PENNSYLVANIA.

Greensburg, Presb. Ch. . . . .	15 18	M. E. Ch. . . . .	19 00
McKeesport, M. E. Church of which \$30 to make Rev. Wm. Cooper L. M. . . . .	43 27		



Presb. Ch. of which \$30 to make Dr.			
Nathl. West, L. M.	31	70	
MARYLAND.			
Baltimore, Ladies Evan. Asso. from Mrs. Davidson,	10	00	
VIRGINIA.			
Wellsburgh Meth. E. Ch. Disciples Ch. and Presb. Ch. united.	19	51	
NORTH CAROLINA.			
Frederick City, German Refd. Ch. per G. W. Welkey,	25	62	
Brick Church, German Ref. Ch. per G. W. Welkey,	26	38	
Raleigh, Members of the M. E. Conference in part to make Bishop Paine, L. D.	40	25	
Collection in the Presb. Ch to make Rev. W. E. Pell, of the M. E. Ch. L. M.	36	06	
Charles Dewey to make himself L. M.	30	00	
GEORGIA.			
Athens, Young L. G. Harris to make himself a L. M.	30	00	
KENTUCKY.			
Louisville, Mrs. W. F. Pettitt, bal. of L. M. for Master Arthur Pettitt \$20; Rev. D. Welburn \$5; E. L. Huffman \$5; W. Kendrick \$10; S. Caseedy in part L. M. \$20; Hon. W. F. Pettitt in full of L. M. \$20; B. Rankin \$3.	83	00	
ILLINOIS.			
Chicago,	7	00	
Freeport, Bapt. Ch.	3	50	
1st Presb. Ch.	15	46	
2d Presb. Ch.	3	25	
Belvidere, Meth. Ch.	2	60	
1st Presb. Ch. in full of L. M. for Rev. Chas. Fanning,	27	47	
Rockford, 2d Cong. Ch.	33	00	
Lacon, Presb. Ch.	34	10	
INDIANA.			
Hanover, Rev. W. W. Harsha by Rev. Hugh Blair,	21	00	
			OHIO.
			Steubenville, South-st M. E. Ch. to make Rev. C. A. Holmes L. M.
			Hamlin Chapel, M. E. Ch.
			Prot. Epis. Ch.
			Zenia, 1st Presb. Ch. Add.
			Lane Seminary Presb. Ch.
			Walnut Hills, 1st Presb. Ch. (O. S.)
			Cincinnati, Soule Chapel, M. E. Ch. South which makes Rev. L. D. Huston a L. M.
			Welsh Meth. Calvinistic Ch. to make Rev. Howell Powell, L. M.
			Hamilton, 1st Presb. Ch. which makes Cyrus Falconer, M. D. and Stephen E. Griffin L. M's.
			Bapt. Ch. in part of L. M. for Rev. H. M. Richardson,
			Wm. Derby,
			Mrs. Hannah Reeder in part L. M.
			Dayton, 3rd Presb. Ch. (N. S.) to make Rev. G. P. Tindall L. D.
			Worcester, Presb. Ch.
			CANADA.
			Anonymous, by Rev. Joseph T. Cooper,
			ERRATA.—J. L. Clubb \$6, Washington, D. C. should have been in the September No. of the Magazine.—In October No. read Dea. B. Strickland and \$30 for L. M. and \$7 from others, making \$37, from Berlin Vt.
			One barrel of clothing per Worcester Steamboat.
			ROME.—ITALY.
			Subscriptions received in Rome (exclusive of those acknowledged in the March and May Nos. of this year) for the support of the chapel of the American Legation in that city. Bowdoin Boston \$5; Dennis Kimberly, New Haven, \$10; Dr. Cutler, Boston, \$20; B. C. Ward, Boston, \$5; J. Seymour Kane, Rome, \$9; B. S. Walcott, New-York, \$7 44; Mr. Hoadley, New-York, \$7 44; Wm. Brodie, Edinboro, \$1; Mrs. J. F. Seaman, \$1; S. B. Stone, New-York, \$5; H. C. Yeatman, Tenn. \$5; Wm. Terrill, Geo. \$5, Wm. F. Wheeler, \$1; John L. Rogers, \$5; Rev. Dr. Kidder, New-York, \$1; Gov. H. Johnson, La. \$3 07; Mrs. Eaton, Providence, \$5; Chas. A. Mann, Utica, \$5; T. W. Williams, N. L. \$20; William H. Sumner, Boston, \$5; Edward Brook, Boston, \$10; Mrs. Helen Sharp, New-York, \$5; J. S. Holmes, Boston, \$5; Cunningham Drake, New-York, \$5; Wm. Lortee, \$1 86; S. D. Warren, \$3 72; William Bucknell, Philadelphia, \$14 88, Anonymous, \$15 90.

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Engr'd by Capewell & Himmel.

BENEDICTINE MONKS AT THEIR PRIVATE FESTIVITIES  
DURING CARNIVAL TIME